

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4: 11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3-4.

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No. November, 1900. 11

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1900.

11.

QUESTIONS OF THE HOUR.

THE HEROISM OF FAITH.

Rev. J. M. Foster, Boston.

The King of Babylon conceived the modern idea of uniting all religions in one common worship. He set up a great image of gold in the plain of Dura. He summoned all the kings, princes, governors and rulers from the various provinces of his vast dominion. His throne was prepared. The burning, fiery furnace was brought as a salutary warning against disobedience. And at a given signal all nations, tongues and languages were commanded to fall down and worship the golden image. But there were three Hebrews, Shadrach, Meshach and Abednego, whom the King had set over the affairs of the province of Babylon, who did not bow. When the Chaldeans reported this to the King, Nebuchadnezzar summoned them before him. He could not believe that they understood the nature of their procedure, and so he proposed to give them another trial, and threatened them with the fiery furnace in case of failure to comply. Their answer is perhaps the most sublime declaration that ever fell from human lips, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King,

that we will not serve thy gods nor worship the golden image which thou hast set up."

1. *This is the language of faith in the unseen God.* "They endured as seeing Him who is invisible." Among the many illustrations which Paul gives of this in the eleventh chapter of Hebrews, we select that of Moses. He was the adopted son of Pharaoh's daughter. She being the only child of Pharaoh, and herself childless, Moses became the heir apparent to the throne. He was educated in the Egyptian schools. But he never forgot that he was an Israelite. He knew the promise made to Abraham, that the man should become a family, the family should become a nation, out of the nation would come a Deliverer, the Deliverer would establish a Kingdom, and the Kingdom would become universal. It was time, when he was forty years old, to publicly acknowledge his rights. The wealth, the power and the honors of Egypt were at his command, but he must accept their false religion. In doing that he would forfeit his privileges in the Abrahamic covenant. But if he would hold his interests in God's Kingdom he must renounce his Egyptian interests. He made his choice. It was an act of faith. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a

season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." It ought to be understood that when a young man intelligently professes his faith in the Covenanter Church and takes his place in the ranks as a witness for the kingly authority of Christ, he makes the choice of Moses. Looking over the history of the Church from Abraham he says: "We have the man, the family, the nation, the Deliverer and the Kingdom promised in the Abrahamic covenant. These are the certificate from God of its ultimate triumph. I devote myself body and soul to the realization of this victory." Some say our political dissent is for the individual. I say it is for the nation. Some say it is only individual. I say it is corporate. The Reformed Presbyterian Church dissents through her members from the sin of this nation in rebelling against the Lord Christ, just as she dissents from the hymn-singing churches by requiring her members to sing the Psalms exclusively in the worship of God. Our Church is Christ's witness in His Kingdom. The testimony of the witnesses is both destructive and constructive—destructive of evil, constructive of the good, the true, the holy. The witnesses may not divide their testimony. It is all necessary.

2. *This indicates their appreciation of the real value of truth.* Truth was to them more valuable than life. "They loved not their lives to the death." There is a story of the Christians in the first century by Canon Farrar, entitled "Darkness and Dawn," which affords a striking illustration of this. The scene is laid in the City of Rome. It is during the reign of the Emperor Nero. There were many Christians in the city. The greater part were slaves, but the educated and wealthy classes were represented. Roman senators and centurions were among them. There were

many soldiers from the legions. They held their services at night in the salt pits without the walls of the city. Nero, to gratify his vanity to be like Homer witnessing the burning of Troy, and to rebuild the city with marble, had Rome set on fire and three-fourths of the city were reduced to ashes. But there was great indignation against him. To divert public attention from himself, he had the Christians arrested and put into prison on the charge of incendiarism. Through informers, thousands were arrested. They were thrown to hungry lions in the Amphitheatre. They were crucified by hundreds in the presence of the multitudes. Their tongues were torn out that they might not testify. One thousand were bound to stakes in the public gardens and covered with pitch and set on fire for torches by night. Men, women and children were placed on racks and their bodies drawn and disjointed. All these things they endured, protesting: "There are no evil practices among us. We worship the Lord Christ." The remnant gathered in the sand pit for worship. One said, "My mother was taken;" another said, "My father was taken." Some had lost wives and daughters, others husbands and sons. There was great weeping. The pastor spoke: "My dear children, do not weep. Remember how our Lord was mocked, and how He suffered on the Cross and died. But He arose from the dead. Our brethren have been partakers in the sufferings of Christ. They have overcome, and are glorified together with Him. They have conquered Rome by dying. Paganism is to go down and Christianity will ascend the throne of the Cæsars." There is need of such devotion to-day. The missionaries in China who have suffered the loss of all things in the Boxer uprising and those who have fallen victims to the enemy's fierce rage, were appointed of

God to open the eyes of China. The hundreds of innocent negroes in this land who have been violently murdered by brutal mobs are the chosen ones of God to break the wicked spirit of race hatred and unite white and black under the all-conquering power of Christ's love. There are Christian men in our cities, who are strong and able and willing to work, but who have lost their positions because they will not work on Sabbath. They said: "We are ready and anxious to work. Our families depend upon our wages for home and food and clothing. We will work ten, twelve or fourteen hours a day for six days in the week. But we will not work on Sabbath. That is a violation of God's law. We would rather go hungry and poorly clad than do that. We can suffer for Christ. We cannot deny Him." This is the true spirit of Christ. "Buy the truth and sell it not." Buy it at any price, sell it at no price. The papers every day report defaulters, tellers in banks taking funds and speculating, and then making their escape. But there are hundreds of young men in our banks and stores who would sooner be led out to the streets and shot down than take one cent of their employer's money. But their names do not go into the papers. Whatever we may say of Henryk Sienkiewicz's story "Quo Vadis," it illustrates the invincible, all-conquering power of the love of Christ in the human heart. That alone is victory.

3. *This indicates their devotion to Him who is the incarnate truth.* The question was: Shall we obey the King of Babylon or the promised Messiah? And they bowed to the Son of God. When the people departed from our Lord because of His doctrine, He turned to His disciples and said: "Will ye also go away?" And Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life." When Jesus met Saul on his way to Da-

mascus and called him, Saul said: "Who art thou, Lord?" And He replied: "I am Jesus, whom thou persecutest." Then Saul said: "Lord, what wilt Thou have me to do?" And ever after, when Ananias came that he might receive his sight and be filled with the Holy Ghost, during the three years which he spent alone with God at Mount Sinai, when he came back to Damascus and preached the gospel of God's Son with power, when he was let down from the wall in a basket and escaped from the city, when he was conducted secretly from Jerusalem fifteen days later because of persecution, when he spent seven years in his native city, Tarsus; when he came to Antioch with Barnabas and from thence went on his first missionary tour, when returning to Jerusalem he started on his second missionary tour, when coming again to Jerusalem he was bound and sent to Cæsarea and thence to Rome to plead Christ before Cæsar, his motto all the time was: "The love of Christ constraineth me."

There is a story of the fifth century by Charles Kingsley, entitled "Hypatia." The scene is laid in Alexandria. The Church and the State were in unholy alliance. The Church had become a persecuting power. Its religion was dogma and ritual. It was in conflict with the schools of philosophy. The lecturer in the school would take what was good in all faiths and combine them. This was dazzling and attractive. But when the mob of monks came and dragged the lecturer from her desk, stripped her and led her to a revolting death, philosophy failed and she appealed to the Christ to save her. But out of this soil came Augustine, the pastor of Hippo, whose immortal work, "The City of God," did so much to strengthen the faith of believers then, and which has brightened the pathway of believers to this day. The voice of August-

tine comes sounding through the ages, echoing through the centuries, challenging us to be faithful to Him who is Lord and Christ, and will be heard to the end.

When Christ was before Pilate He testified: "I am King. To this end was I born, that I should bear witness to the truth. Whosoever is of the truth heareth my words." The Kingship of Christ is the question of the day. It is not whether the Powers shall divide China among them. But will they acknowledge Christ the King? The Christian pulpits have long been silent on Christ's crown. They have preached His prophetic and priestly offices, but His kingly authority has been overlooked. The Holy Ghost has withdrawn and there is spiritual death, because Jesus is not glorified as King. The displeasure of Christ the King is being discovered in His judgments upon many nations. "Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little." The nations have sent their armies and fleets to China. What is the meaning of it? For 3,000 years China has been without God. It has grown old in sin. It is a moral carcass. "Where-soever the carcass is, thither will the vultures be gathered together." Three centuries of Spanish misrule proved that she was a rotten carcass. And she was driven out of her island possessions. For many years our colored citizens in the South have suffered outrages by mobs. The North stood by with folded arms. But now lynch law has appeared in New York City, Akron, O., and Illinois, and it is just as virulent as in the South. We cannot sow to the wind without reaping the whirlwind. But the King is angry with us. The hurricane which struck Galveston, Tex., and snuffed out perhaps 3,000 lives and \$10,000,000 worth of property, was the hand of the reigning King. He was smiting the nation. "Think ye

that those eighteen men upon whom the tower of Siloam fell and slew them were sinners above all that dwelt in Jerusalem? I tell you, Nay. But except ye repent ye shall all likewise perish." It is time to proclaim Christ as King.

4. *This indicates that they were of the truth.* They had been begotten by the word of truth. They were sanctified through the truth. The truth dwelt in them richly in all wisdom and spiritual understanding. They could not but speak the things they had seen and heard. They were living epistles known and read of all men. There is a story of the fifteenth century by Lew Wallace, which illustrates this. The scene is laid in Constantinople just at the time of its fall before the Ottoman Power in 1453. The priests and monks were tyrants. There were many Christians given by them to the lions in the arena. There were cisterns under the streets, with double rows of marble pillars to support the street. Into these dark caverns Christians were taken and drowned. A young minister whose heart the Lord had touched came from Russia. When he saw the perversion of the faith there, he stood up and proclaimed Christ as the way, the truth and the life. He was threatened with the arena and actually exposed to the beasts. And he was taken to the cisterns. But he would not deny his Lord Saviour. He was like Martin Luther at the Diet at Worms, who stood before King Charles V. and his court and the priests and bishops of Rome and declared: "I cannot submit my faith either to the Pope or the council! I stand here on conscience, and can say no more. Amen." Oh for a Luther to occupy the Presidential chair and, facing the lions of the liquor traffic, say: "The saloon and canteen must go!" We think of John Knox before Queen Mary and the Privy Council of Scotland, declaring: "I am in

a place where I am demanded of God to speak the truth, and, therefore, the truth I speak, impugn it whoso list." Oh, that we had such a Protestant in the White House, who would say: "The friars shall go from the Philippines and the property which they have taken from the people by systematic robbery shall be confiscated and returned to its rightful owners. * * * There never was a time when the testimony of the Covenanter Church was so much needed as now. The world is searching and calling for men who believe something; whose convictions are deep and abiding; whose hearts are fixed, established with grace; who not only hold the truth, but are themselves held and possessed by the truth; who are strong enough to be in the minority; who would rather stand alone with God than to go with the majority, and who are willing to go without the camp bearing the Master's reproach.

5. *This indicates the true road to success.* These men were bound by the strong men in Nebuchadnezzar's army. The furnace was heated seven times hotter than it was wont. And they were cast into the fire. The flames leaped out and slew these strong soldiers. Then the King was astonished, and he said: "Did not we cast three men into the fire? Lo, I see four men walking, and the fire does them no hurt, and the form of the fourth is like

the Son of God." Christ always comes to the martyr witnesses for His truth, either to deliver them or to take them to His glory. In either case He gives the cause for which they plead success. The martyrdom of Stephen gave the Church a Paul. The burning of Savonarola illuminated Italy. The execution of James Renwick in Scotland broke the power of the Stuart dynasty and gave Scotland and the world civil and religious liberty. The martyrdom of John Brown gave the death-blow to human slavery. The need of the hour is true Covenanter witnesses who are willing to deny themselves and take up the Cross and follow Christ. Three times Peter speaks in his first epistle of "the sufferings of Christ and the glory which followed." In every case he means, not the personal sufferings of Christ in atoning for sin, but His representative sufferings in the persons of His martyrsaints. These Christ is enduring now for the salvation of the world. "And they overcame by the blood of the Lamb and by the word of their testimony." The martyr-witnesses fill up in their bodies that which is behind of the sufferings of Christ. By the shedding of their blood and by the word of their testimony they overcome the world. This is victory. This is the heroism of faith.

During the late China-Japan war the Crown Prince of Japan was taken ill and sent to the military hospital at Hiroshima. A Christian and a non-Christian nurse were detailed to care for him. One evening the prince spoke to the nurse on duty, asking her where she was trained. On telling him he made reply: "I thought as much. Your patience and devotion to duty are proof that you had a Christian training." This led to a conversation concerning the Christian faith, and thus the obscure and humble Christian nurse was given an opportunity to help her future emperor to see something more of the beauty and the glory of that Light which lighteth every man.—*John C. Berry.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—The churches will be interested in a letter from Miss Maggie B. Edgar, written at Kessab, Aug. 29, 1900:

We who have charge of schools usually get at least one month of real rest and vacation in the summer, but the docters and ministers get theirs only in short snatches. Mr. Stewart has spent most of his summer in touring to Suadia, Inkzik and Gunaimia. He was going to preach in Gunaimia last Sabbath, and I went there with him to see and get better acquainted with our people and have a better understanding of the work there. We went over on Saturday, it being a ride of seven or eight hours from Kessab, over, perhaps, the worst road I have yet seen, for it is a rough and narrow track, in many places high up above deep ravines, along the sides of the mountains, or over their tops and down steep descents into valleys. But the wild beauty of the mountain scenery quite compensates for the rough and wearisome ride.

The village of Gunaimia lies high up in a mountain gorge, and from the rocky hillsides, even now in late summer, strong springs of clear, cold, sweet water gush out, from which the gardens are irrigated, and then the streams flowing down into the valley are utilized by a number of flour mills.

We found the people all very busy preparing their stores for winter. Standing on the mountain side above the village we can look down and see the flat roofs of the houses covered with figs, wheat, "burghl," etc., laid out in the sun to dry. "Burghl" is wheat boiled and dried, and then the skin is peeled off by beating it with clubs in a large wooden mortar. The pounding or beating is done by the men,

usually at night; neighbors gather to help each other, and in villages where much burghl is made, during this month one hears the thump, thump of the clubs all night long.

As in this village there is the largest number of our members found in any one place, it is important to keep a worker there, but it has been a most difficult matter to find a native worker suited in every way for the position. Much wisdom and tact is needed to win and keep the respect of the members themselves, and also to keep on such terms with those that are without as to give no excuse for complaints to the Government that might result in stopping the work. The last teacher sent there had to be dismissed because he proved ineapable, and the people then feared they were going to be left without any one, so they were very much pleased that one of the Latakia teachers was sent there to spend part of the vacation time with them, holding meetings in the evenings and conducting the Sabbath service. School work was prohibited some years ago, and all the instruction the people get has to be given in that way.

Great harm done to the people by false doctrines taught them some years ago has never been quite overcome, and unfortunately the evil is still kept alive by one, who, once a most promising young man, has become an enemy of the gospel of Christ.

Some who were members with us were quite led away by this man's evil teaching; those who follow him consider themselves under no obligation to keep the Sabbath or to pray or attend the ordinances of God's house.

On the Saturday night when we were there, at a house between the one where

Mr. Stewart was entertained and that in which I was lodged, the beating of the "barghl" was kept up until after midnight. About 1 o'clock Mr. Stewart awoke, and, hearing them still at it, he rose, went out and remonstrated with them. They said they were almost done, that they had no timepieces to inform them when midnight came, and they were in the habit of counting the beginning of the Sabbath from the first cock-crowing—about 2 o'clock. One man, however, said it made no difference to him whether it was the Sabbath or not. They stopped work, however, shortly after that.

On Sabbath morning Mr. Stewart preached to an audience of more than sixty people, which quite filled the room in which we met, and again in the afternoon to almost as many. The subject of his sermon in the morning was "The Sabbath," from the words, "The Sabbath was made for man." Mark 2:27. It seemed very appropriate after the event of the night, and also because it was followed by the baptism of two children, whom he had refused to baptize some time before because their parents would not promise to give up making journeys on business on the Sabbath. They were now in a better mind and ready to give the promise required.

The text of the afternoon sermon was Song 2:15, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." The people generally gave good attention, and some of them showed special interest in the afternoon discourse. The teacher conducted the meetings each evening; these are held from house to house.

On Monday we visited the homes of some of the brethren, and all, even the poorest, tried to show us hospitality, by setting before us something to eat and pressing us to partake until we could no

longer do so. We set out on the return journey before sunrise the next morning and arrived safely in Kessab shortly after noon.

It is one discouraging feature of the work at Gunaimia that the people are neither earnest nor united in desiring a place where they can meet regularly for worship. The meetings are held in the house of one of the brethren, the only one who has a room that will at all accommodate them. Every effort to get a suitable house built for a worker to live in and where meetings could be held has failed. There is always some one to stop the work in one way and another, and none who will make a determined effort to get a house. They are also sadly lacking in liberality.

Only a few can read, so their knowledge is limited, but some of them are quite intelligent, and most of them have gathered from the missionaries and the teachers a fair knowledge of the gospel. A number of their boys have been sent to the boarding school in Latakia, but they have not waked up yet to the necessity of education for the girls, and only a few of them have been in school. Many times the missionaries almost lose patience with them, but again when we consider their hard lives, their lack of knowledge, of good example, and of opportunity for training, the continual annoyance they receive from the Government and the temptations to evil all about them, it is impossible not to sympathize with them and have compassion upon them. When the teacher temporarily with them returns after a little to his own work, we have no one fitted for the work at Gunaimia. Will not the Church at home be fervent in prayer that the Lord would raise up a worker steadfast in the faith and earnest in desiring the good and spiritual advancement of these weak brethren in Christ? "Pray ye therefore

the Lord of the harvest, that He would send forth laborers into His harvest."

In a letter from Rev. J. S. Stewart, dated Sept. 6, we find the following items:

One of our Latakia teachers is a Gunaimian and is doing well. * * * At a communion in Inkzik there were nine native communicants. * * * A letter from Tartoos reports the work there progressing finely. * * * Miss Edgar has returned to Latakia and Miss Sterrett to Mersina. * * * Rev. C. A. Dodds is planning a trip to Idlib and Aleppo, with Rev. Mr. Kennedy, of Antioch. They are to start next week.

SUADIA, SYRIA.—Writing Aug. 13, Miss Meta Cunningham says:

School closed here two weeks ago. Mr. and Mrs. Stewart came down from Kessab and were present at our examination. Both the boys and girls did well, especially in Scripture, and showed the care and attention their teachers had bestowed on them. We were very well satisfied with both the teachers. Since the closing of school most of the children have attended the Sabbath school and preaching service, and quite a number of the boys all the services. One lad in particular, who lives two hours away, has never missed a service—coming on Sabbath morning and remaining all day, also on Thursday evening to prayer meeting. He is an orphan. His mother died quite suddenly this spring, and the brother-in-law with whom he made his home was much opposed to his attending our services, and said that he would not allow him to come. So on Saturday night, to my surprise, I saw Debo standing before the door. He said he knew he would not be allowed to come on Sabbath, and might he sleep here on Saturday night? When he went back on Monday morning his brother-in-law beat him and threatened to take him before the Governor on the false charge of cursing

Mohammed, and he ran away and came to me. He is still here, and I suppose he can stay until school begins.

One of our boys who was in Latakia this year, when he came home for the vacation, went to work in the public oven. I was very glad to hear of him setting about to find work in vacation, a thing few boys do in this country; but when it came Sabbath day Ali refused to work, and they wanted to know if he was a Christian, that he had to keep their day. He also had a beating for refusing to work on Sabbath, and, moreover, they carried him before the local governor for declaring that Christ was greater than Mohammed. It has caused quite an excitement, and, strange to say, it was a fellah sheikh, the father of one of his chief tormentors, who took his part. He said, "What the lad says is true. I can read and I have a Bible, and according to the injil Christ is the one and only Saviour."

I told both boys that they must be careful and say nothing about Mohammed, but speak about Christ all they wanted to, and told them to be sure and do as Nehemiah did, lift up their hearts to God and He would give them the right words to say. I said, "If you cannot get work in the oven, you can come here and pick stones and I will pay you what they do in the oven." Ali stood to his bread making all week, but yesterday he came to church, and the master said, "Do not come back here." We are making the pavement to spread our burghl on to dry, and he has worked hard all day, carrying baskets of clay up the hill.

On Saturday Mr. Stewart came down. He preached a very useful sermon and one likely to be of much benefit to these boys from *Philippians 3:7*—all things counted loss for Christ's sake.

What to do for or with our Fellaheen boys is a great problem. It is not, as in

the case of the Greeks, persecution from friends, which is hard enough, but also sore and bitter persecution from the Government, and that not for a year or so, but constant, and there is no escape from it. They can be drafted into the army if nothing else will do, and no one can help them. It is no wonder so many succumb at last to the pressure brought to bear on them. Ali was a terror to the whole neighborhood when he first came to school, and is now a bright, cheerful and, I believe, a true Christian. He has wanted to unite with the Church for over a year, but there has been no opportunity for him to do so. Debo is younger—not more than fourteen—but a lover of God's Word and God's house. Great pressure is being brought on both these lads at the present time to become initiated into the rites of the Ansairiyeh, and they have both refused to learn their rites and confessed themselves Christians. They are in need of the Church's prayer that they may be kept from evil. It is joy unspeakable to see the children coming to Christ, and especially the Fellaheen boys. As far as our shortsighted eyes can see, they have a hard road to travel, and we rejoice with trembling.

All the meetings are well attended. The mothers' meeting has never less than forty, often more. We had good attendance yesterday at both sermons.

The following item is taken from a letter written ten days later: Two of my girls are going to Latakia this fall to train for teaching. My present teacher is about to be engaged. She is a nice girl and has done splendid work. I am sorry to lose her. But while she will be lost to the work, she will not be lost to the Mission, as she is to marry a Protestant.

CHINA.—On Sept. 3 Rev. A. I. Robb wrote from Karnizawa, Japan, as follows: No doubt it is clear to you by what has

been said in former letters that our coming to Japan was not taken as a safety measure. We left Tak Hing for safety, but Hong Kong or Macao is safe enough, and this trip to Japan was taken because no comfortable place could be found in Hong Kong, and we felt the need of a change. * * * We are all in excellent health now, but I am getting very tired of waiting. Have had recent word from Canton, and it is hard to say what the prospects are there. When I left there I made arrangements with E. B. Ward to visit Tak Hing at the middle of August and pay three men who are there, if he could do so without risk. He writes that it is the unanimous opinion of the missionaries there that it would not be wise to go. A number of chapels have been wrecked at and near Swatow, two chapels at Tsing Un, some fifty miles from us, and a number of German stations have been looted and destroyed since we left Canton. Dr. Swan, of the hospital, thinks little can be done this year in any case. The jealousy and mutual distrust of the Powers seem to be becoming more manifest, and it is hard to predict the future. However, as the hottest of the weather is over, and we are all greatly invigorated and the season about over here in the mountains, our present intention is to return to Hong Kong by the "Empress of China," leaving Yokohama Sept. 24, unless matters grow worse. We will try to find some comfortable place in Hong Kong or Macao to await the return of peace, when we can return to our work. We greatly desire now to get back to Tak Hing, and think at least we will stay as near as possible till we can return. All the missionaries in the south are in British or Portuguese territory except one family that refuse to leave their station, and four or five men in Canton, where there are several foreign gunboats. If

the Powers do not fall out or disagree, however, I think matters may soon reach a solution, though I hope it will not be a reinstatement of the former régime, as the United States is reported to favor. Doubtless you have the news in much greater detail than we, and I need not speak of details. Many are here who have had personal experiences such as are almost unparalleled in all I have heard or read. Yet I am sure this shall turn to China's salvation through the prayers of God's people and the supply of the Spirit of Jesus Christ. Should events demand any important change of plan, I will cable. We thank God for mercies manifold, and believe the future is bright with hope and promise.

Soon after this letter was in type a cablegram was received from Yokohama that Mr. Robb had decided to return to America. And on Wednesday, Oct. 17, he arrived, with his family, at Seattle, Wash. In a few days a letter, written on board the R. M. S. "Empress of Japan" when nearing Vancouver, came in, from which we make an extract:

"Your letter arrived Sept. 26, and was read with eagerness, as I hoped it would contain definite instructions from the Board. The news it contained, again expressing the full confidence of the Board in my judgment, was gratifying, though it did not make it any easier for me to decide. What I did do was to make hurried preparations and leave the next morning for Yokohama with the intention of returning to South China. The weather was already cold in the mountains, and the houses could not be warmed, as they are only occupied in summer. On reaching Yokohama I found every missionary resort full. * * * Reports from all the coast cities indicated a like condition of affairs. In Hong Kong every place was crowded, with much sickness among the

missionaries. Along with this came the reports of chapels destroyed and outrages begun in our province, and the matter presented itself to me thus: There can be no hope of getting back to Tak Hing for some months. This being true, what is best to be done? My family needs a better place than a hotel in an Eastern city, even could we pay to live there, and the result of my consideration is that we are on our way home. * * * You will observe I am now following the advice of the Board, cabled at the end of July, to come home. I am now convinced it would have been better to have come on then, but I have already written my reasons for desiring delay. * * *

"My present move has not been made without deep regret, and I shall be glad if events will open the way for an early return. As it is, I can only say that I have acted as now seems best, with confidence that I am guided aright."

AFRICA.—The *Friend* for August says, in reference to slavery in Pemba Island, Zanzibar, British East Africa:

There appears to be a definite endeavor at the present time in Pemba on the part of the Acting Commissioner at Tundaua to give justice to all. The interests of the slave population are carefully guarded, and the Arabs do not receive special consideration in the courts just because they are Arabs. Of course, they do not greatly relish this change. But little compensation is now paid for slaves, as the prior question is carefully inquired into as to whether the slaves are illegally held in accordance with existing decrees. More than four thousand slaves have been freed in Pemba to the date of our last letters. A number of Arab masters, instead of receiving compensation, have been fined for owning slaves which have come into their possession since the slave trade was declared illegal. It appears that since the

last instructions sent out by Lord Salisbury every slave can now have freedom at once by going to the court and asking for it, and is then at liberty to go where he pleases so long as he behaves himself properly. Thus, though very much remains to be done in the elevation of the colored people, the tendency of things is in the direction of liberty, and a fair field is opening out for extended exertion in bringing them into the enjoyment of the privileges of the gospel of Christ, that the people which sat in darkness may see the light. We trust our Government in East Africa will promptly enlarge the scope of emancipation to every man and woman under our Protectorate without distinction. It is not for our Government to subject itself to the limitations of Mohammedan bondage, but to reaffirm by an enlightened English policy our conviction that God "hath made of one every nation of men that dwell on the face of the earth."

INDIA.—The English Wesleyan Mission in Hyderabad records in its annual report, according to a summary given in the *Harvest Field* for July, some most interesting and even startling facts, in regard to its work among the outcasts of the Deccan. The surroundings of the Mission are most unfavorable to Christianity, the political authority being Moslem, and the religion of the common people Hindu. Yet there are already 5,169 converts, 300 baptized during the past year. The most marked illustration of success is the changed attitude of the Moslem authorities towards the missionary work, as shown in the following petitions signed by Syed, the Moslem High Priest of Medak:

"1888.—To H. H., the Nizam's Government: Syed the Blessed and the Chiefs of Medak petition that the request of the infidel dogs for a foothold among the

company of the faithful in Medak be refused."

"1898.—To H. H., the Nizam's Government: Syed the Blessed and the Chiefs of Medak earnestly request that land be freely given, without tax, to the Padre Sahib and his sisters—the pious and the well born."

"1899.—Syed the Blessed to the Padre Sahib. Medak.—Greetings: May it please the Padre Sahib and his sisters to come with all his people, men, women and children, and dine in Syed the Blessed's new palace banqueting hall."

"We must remember," says the report, "that no Hindu and scarcely a Mohammedan in Medak would allow these outcasts to pass his threshold; but this man, who hitherto had always opposed us, *himself* invited the outcast Christian, and welcomed us to a splendid feast, laid out on the beautiful carpet of his new banqueting hall. Two new plates were set for each person, one piled eight inches high with rice, and the other with prepared meal and eggs. Syed the Blessed himself saw to our needs, and ere we went away, for the first time, Christians prayed aloud to Christ in the High Priest of Islam's palace, and at his request we sang as we marched away:

"Onward, Christian soldiers, marching
as to war,

With the cross of Jesus going on before."

NORWAY.—The Norwegian Mission at Ihosy, among the Bara, after long waiting, is beginning to reap fruit of its labors in a quite unexpected way. Not only among the young, but among aged men who have gone to church for many years without being able to bring themselves to the decisive step, a general desire for baptism is declaring itself. At the harvest festival, which was held at Christmas, the gifts

were so liberal and hearty that the missionary was moved almost to tears, and was constrained to tell the people the story of the missionary cause in Norway, and the self-sacrifice at home that had led to all this. "They sat and listened attentively, astonished to hear of all the meetings in Norway, and how the money was collected, and how it was so often the widow's mite that had made the work amongst them possible, that they had never thought of! They sat and pondered over what they had heard; then an old patriarch rose and said that that day they had lived to see more than they ever expected, but with God's help it should only be a beginning. It was the first harvest festival they had had; the next should be far better."—*Norsk Missionstidende*.

AT HOME.

ALLEGHENY, PA.—The quarterly meeting of the Woman's R. P. Association was held in the Allegheny Church on Wednesday, Sept. 19. The treasurer, Mrs. Anna M. Sproull, reported receipts as follows:

Balance, June 1, 1900	\$5,694.05
Membership dues	40.00
Mortgage Fund	119.75
Congregation collections	13.65
Mrs. R. Cameron, additional	11.00
Managers' Fund75
Current account	27.20
Mrs. S. J. Pool	340.00
Admission fees	200.00

Total \$6,446.40

The number of inmates in the home at the present time is nine.

At our request Rev. Dr. Sproull, Chairman of Central Board of Missions, has sent us the following items:

Domestic Mission.—Rev. W. McFarland is still laboring in Chicago. There has been an encouraging increase in the attendance. Rev. E. F. Sherman, who is

laboring at Mansfield, O., by appointment of Ohio Presbytery, writes under date of Oct. 3: "I have been on the ground here now for three months. Our congregation averages over fifty-five on Sabbath. We began with thirty-three. The few members here are faithful and devoted. There are many things that make this a difficult field to work. There are, however, encouragements." The associate church, with a membership of seventeen, is now without a pastor, and is likely soon to disband. Mr. Sherman is about to commence an active canvass for mission scholars, assisted by the members. He will also engage actively in evangelistic services. Rev. W. C. Paden, Billings, Oklahoma, in a letter dated Oct. 3, writes: "Our work is moving along with a good deal of interest here. We have interesting services every Sabbath and every second Wednesday afternoon." Rev. J. S. Duncan has resigned the pastorate of the Parnassus Congregation. The session arranges at present for supplies. This Mission is greatly in need of funds. On the first of September there was a balance of \$1.46. The balance Oct. 1 was \$853.14. The collection was to be taken up September, first Sabbath. At the meeting of the Board, held Oct. 17, 40 per cent. of the amount appropriated by Synod was ordered to be paid to the treasurers of the Presbyteries, making a total of 50 per cent. To do this it was necessary to make a large overdraft. Why is it congregations will not contribute liberally to this, one of the most important departments of the Church's work?

Rev. J. S. Thompson, of Utica, O., has been called to First Beaver Falls Congregation.

Indian Mission.—Mr. Carithers writes that the school opened with a large attendance. There will be a few additional scholars, which will be all that can be com-

fortably accommodated. Mr. Johnston expects to be on the ground a couple of weeks before the communion, which will be November, first Sabbath. It is hoped there will be a large attendance of Indians, and that it will have a good effect on them when the apportionment of the land is made. After the communion Mr. Carithers expects to take his much needed rest. The overdraft in this fund has also increased. This should not be, and if the needs of the Mission were understood, it would not be. The collection is third Sabbath of October. Amount asked for, \$3,000.

Four cases of smallpox have been reported. It is expected the Mission will soon be quarantined. Including the Indians there are about ninety persons at present in the immediate neighborhood, all of whom will likely be included in quarantine.

Southern Mission.—The effort to secure a superintendent in place of Mr. McIsaac, resigned, has not as yet succeeded. The Board hopes, however, to secure a competent person in a short time. The school was opened under the direction of Miss McCartney, the assistant superintendent, with an enrollment of 275 scholars, which, considering the circumstances, is quite encouraging. Mr. Kingston and Mr. Pickens will give needed assistance in the school for the present. Miss M. R. Beattie, of Muskingum and Tomika (O.) Congregation, has been elected a teacher. Pleasant Grant school will be carried on as before by Mr. Pickens. During the vacation, when the dwelling of the Mission was closed, some persons broke into it and stole the clothes intended for distribution to the needy. No doubt some of the congregations when they hear of the loss will more than make it up by contributions of clothing, etc. The deficit in this fund was larger Oct. 1 than it was Sept. 1. The col-

lection will be taken up November, first Sabbath. Amount asked for, \$5,000. It is all needed.

Rev. J. G. Reed, of Princeton, Ind., has been chosen superintendent of this Mission. Mr. Reed has not intimated what disposition he will make of the appointment.

Chinese Mission.—Mrs. Borland, who has served the Mission most faithfully, cannot act much longer as superintendent in justice to herself and her home. The Board hopes to have Rev. I. A. Robb, on his return from China, take charge in the present emergency and look into the Mission and report. The enrollment during September was twenty-two, average attendance sixteen. Mrs. Borland reports that she has organized an interesting Bible class, which meets on Sabbath evening. The condition of this fund is no more satisfactory than is that of the others. There was an increased overdraft Oct. 1. No day was appointed by Synod for a collection. That the necessary expenses be met, the members of the church must contribute as they have not done of late to its support.

J. W. SPROULL.

CHICAGO.—Rev. Wm. McFarland has been reappointed to our Mission until May 1. He willingly accepted the appointment here in preference to the Southern Mission which was offered him.

Mr. McFarland is a good missionary, and much might be said complimentary of his social virtues were it not that he is indebted to the grace of God. Covenant bonds and the ties of Christian love have endeared others to us who preceded Mr. McFarland, and we still find it good and pleasant to dwell together in unity, in the bonds of peace. We have had a fair representation of the faithful of this age ministering to our spiritual wants since our Mission was opened. There is no doubt

but we have experienced a spiritual uplift.

Of course we have had discouraging features. "And Satan came also." * * *

Covenanter ministers (two to my knowledge) have laughed at the idea of this Mission being permanent, and at least one U. P. spoke also. There are a few Covenanters in Chicago who have said in substance that they once helped to start a mission here before, and they will not identify with us until they see whether we succeed. I hope they will not join our Mission. Quite a number of young men who come to this city from Covenanter homes locate away from the Church.

How strange that the Covenanter doctrine should not be profitable under all circumstances in this life. It cannot be scriptural if it is not. If the Reformed Presbyterian Church will not advance with the millions to populous centers, it is not doing its duty, and cannot hold the young people from going. * * *

Our Covenanted Zion should not forget foreign missions for the sake of Chicago or similar openings; but let the sainted fathers and mothers of our Church remember that we are an advance guard here to protect the line of communication for the safe return of the invalided, and we can assure them of the safe return of the prodigals if they will train them up in the way they should go. All are not prodigals who come here. Some are better than prodigals and some are worse. Chicago, like other thickly populated centers, offers big inducements for riotous living, but the gates of hell shall not prevail against the grace of God and the Church of Christ.

But the fairest and bravest of our Church youth may find occasion to come here as some of them are already doing, and man shall not live by bread alone but by every word that proceedeth out of the

mouth of God. How shall they hear this doctrine without a preacher, unless our work is continued and a church permanently established here? The secret lodge system is countenanced by all other churches.

Such fellowship is not inviting to those loyal to Christ. Like Jacob, we can set up a pillar which shall become the house of God. The primitive simplicity of our Bethel will be no hindrance to our meeting with God. If true patriotism prompted our ancestors to die for Christ's Crown rights and prerogatives in Scotland, we dare not surrender Chicago or any other place with a fighting chance.

Our building fund is gradually growing. Twenty-five dollars from Mr. J. S. Bell, Blanchard, Iowa, is the latest addition. We have just started a Chinese school, and the prospects in this direction are encouraging. The Mission in other respects is progressing quite satisfactorily.

J. C. McCANDLESS,

Treas. Building Com.

HOPKINTON.—During the five years it was vacant, Hopkinton Congregation heard forty-five ministers and licentiates preach. It is a wonder the members were able to unite on a pastor with unanimity. The Lord's Supper was dispensed there on the first Sabbath of September. There was a large attendance. Six united with the church—five by profession. On the Saturday afternoon preceding the communion, three deacons—Robert A. Wallace, Robert J. McNeal and Benjamin F. Ferguson—were ordained and installed.

Hopkinton is a strong congregation. The members generally live within a few miles of the church, and own their own farms and homes. They exert a decided influence on the community—an influence that tells for good. At the harvest home picnic, held in a grove near the town and

gotten up by the citizens, three out of the five speakers were Reformed Presbyterians. Brother Meyer was chaplain and made an address.

Lenox College, a Presbyterian institution, is here, and is quite prosperous. A new library and gymnasium building has just been completed. Our members manifest a deep interest in the college. A number have graduated at it.

Brother Meyer has a most encouraging field in which to labor, and has proved himself already a workman that needeth not to be ashamed. He has the united and hearty support of the congregation.

J. W. S.

MORNING SUN, IA.—Iowa Presbytery met in the R. P. Church, Morning Sun, Ia., Sept. 12, 1900. Rev. T. P. Robb, D.D., was chosen moderator, Louis Meyer clerk and Rev. W. C. Allen assistant clerk. Three sessions were held—at 10 A. M., 2 P. M. and 7 P. M. Sam E. Greer was taken under the care of presbytery as a student of theology of the first year. Morning Sun Congregation was presbyterially visited, and presbytery was gratified with its prosperous state. Rev. W. C. Allen preached a very practical and excellent sermon from Luke 19:10. In the evening three practical subjects were discussed. 1. "Discipline a Means of Grace," opened by Elder J. B. Dodds, of Rehoboth, Ia. 2. "Pastoral Work in the Congregation," opened by Rev. Is. Faris. 3. "In What Way Can Session and Board of Deacons Best Promote the Financial Interests of the Congregation?" Presbytery adjourned to meet in Hopkinton R. P. Church on second Tuesday of September, 1901.

LOUIS MEYER,
Clerk of Presbytery.

NEW YORK.—The Third Congregation observed the Lord's Supper on the second Sabbath of October. The Rev. D. C.

Martin, pastor of East End Congregation, Pittsburg, Pa., assisted, and, as Dr. Foster reports, "rendered efficient service. It was a helpful communion. Five names were added to the roll."

The following Lord's Day was Communion Sabbath in Second New York. The house was filled with interested worshippers, who remained to the close of the service. But, owing to sickness and death many members were detained at home, and probably there were not more than 232 communicants at the Table.

Rev. W. M. George, of Brooklyn, was assistant on the occasion and a messenger of good tidings to the people. Whether he led them out to walk with God as Enoch did, or talked of the precious promises as living springs of consolation and sanctifying in their power, or spoke of the two-fold mystery of God manifest in the flesh and Christ in the believing heart the hope of glory, or drew vivid pictures of a good man, his discourse was attractive, full of spiritual profit and to the edification of those who waited on his ministry of the word.

There was an accession of eleven, five on certificate from sister churches, and six on profession of faith, of whom two are the fruit of the morning Sabbath school and one from the Mission El-Eman, a Syrian convert from the Roman Catholic Church.

Among those who passed away since the spring communion was Mr. Andrew J. Eccles, who died suddenly Friday, Sept. 7, 1900. Born and brought up in a Christian home, he confessed Christ in early manhood, and, until the hour of his removal, was notably consistent in his church life. Mr. Eccles was greatly beloved by a wide circle of friends for the gentleness of his character and his unimpeachable integrity in every social relationship.

PHILADELPHIA, PA.—Special attention is called to the following statement in regard to the Mission of the Covenant to Israel:

The undersigned being authorized by the committee in charge of the Reformed Presbyterian Mission to the Israelites in Philadelphia, present the following statement to the friends of this work:

The house in which this Mission has been conducted was purchased by Dr. D. Metheny, of Mersina, and belongs to his estate. Through his generosity and that of his family the Mission has had free use of the premises for several years, but the Church has no ownership in the property and no guaranty of permanent occupancy.

The neighborhood around this house has greatly deteriorated since the purchase was made. It is filled with a vile and shameless population, and our missionary and his estimable wife have been, for two years, in almost continual collision with characters of the worst class. The police and other corrupt officials seem to favor the offenders, who, after brief terms in the House of Correction, are again upon the streets and bolder than before in their lewd annoyances. Although sustained by the Law and Order Society, the Christian League and the newspapers, notably the *Public Ledger*, Mr. Greenberg, whose efforts have been truly heroic, has been unable to effect any permanent improvement in the neighborhood. Moreover, the house is not located in the Jewish quarter, and, on account of the character of the surroundings, many Jews are unwilling to come themselves or to send their children to the Mission.

Mrs. Metheny is willing to sell the property and to donate to the Mission what-

ever it may bring above the sum of \$1,800. To procure a suitable house in a proper location, and to adapt it to the work of the Mission, will require about \$6,000. The title to the property will be held by Synod's Board of Trustees. Under these circumstances, Mr. Moses Greenberg, the missionary, has been authorized by this committee to lay the matter before friends of the Mission and to secure funds to enable the change to be made at the earliest possible date.

Withal, we must add that the work of the Mission has been carried forward with great earnestness, through the preaching of the Word, the Sabbath school, the sewing school, the night school, the dispensary, the reading room and family visitation.

T. P. STEVENSON,
Chairman.

J. C. McFEETERS,
Secretary.

SEATTLE, WASH.—Extract from a private letter: We have in the person of Rev. P. J. McDonald, our pastor, who came to us several years ago, an able minister and faithful in word and doctrine. We have had an addition of twenty-four new mission pupils in our Sabbath school in the last quarter ended Sept. 30, which, for the dull season of the ecclesiastical year, is very good. Rev. Father Armour is much improved in health. We have done well in raising money for India this summer, having a neat little box placed where our mission Sabbath school pupils could give. Our Y. P. S. C. E. is well attended and interesting.

Seattle has over ninety thousand population, and is growing rapidly. There is plenty of work for mechanics.

Do you know that OLIVE TREES costs less than one cent a week ?

MONOGRAPHS.

MISSIONARY LIFE IN THE NEW HEBRIDES.

Through the kindness of Rev. Dr. J. G. Paton, we are able to give our readers the following items from the June journal of his son, Rev. Frank H. L. Paton, missionary to West Tanna:

On the Sabbath we gathered around the Lord's Table, and on the Monday we gathered for a thanksgiving service. We were greatly cheered by the humble earnestness of the people. These weeks of humiliation and prayer have drawn them nearer to God.

On the Thursday evening the steamer came. The Aniwan carried all our things down to the boat landing, and then we had a quiet time beside our little darling's grave before following ourselves. It was never so hard to leave Aniwa before. It was dark as the boat neared the steamer, but officers and passengers crowded to look over the side. No question was asked—they saw that our baby was not, and in silence they shook hands. From the captain downwards we received such sympathy and kindness as we shall never forget. Mr. and Mrs. Leggatt were on board, and their sympathy was specially tender, as they have so lately passed through a like sorrow.

We reached Weasisi at 9 o'clock and saw Mr. and Mrs. McMillan for a few minutes. At 1 o'clock we reached Port Resolution, and the ship's boat went ashore with Mr. and Mrs. Leggatt. Soon after we saw a dim object approaching the ship, then we heard the swish of oars, and then Mr. Watt's cheery voice sounded through the darkness. He and Mr. Hume came on board for a few minutes, and it was a great pleasure to see them.

At daylight we reached Lenakel. As we neared the shore the "Pioneer" met us. They eagerly looked for Frankie, then looked at each other, and in silence turned back and pulled for the shore. Tausi only spoke when I asked him if all was well at Lenakel and the out-stations. His report, called over his shoulder as he steered the "Pioneer" through the passage, was saddening: "Nakata is dead or dying; Nerua is shot; Saualam is dead; Naupum is dead; Lamou is dying; a few of us are not sick." Our hearts were sad enough before, but they were doubly sad now. As we jumped ashore, the people crowded around us in silence and shook hands, then Iesua burst out into a heart-rending wail which was taken up by the other women along the beach. Lomai bowed his head on the gunwale of the boat and sobbed as if his heart would break. It made us love our Tannese more deeply than ever for the sympathy they showed to us in our time of sorrow.

The steamer left at once, and we had our usual Friday morning prayer meeting and the candidates' class. At the close we had a meeting to discuss the situation at our out-station just beyond Loanatit, where Nerua had been shot. The reports showed that our two teachers there were in no danger, and that the shooting of Nerua had nothing to do with the people among whom they were living. It was decided that for the present the Loanatit natives should remain with us, but that the boat would call at Itanket on its way to Aniwa and find out exactly how matters stood.

The boat left for Aniwa that night with Tausi and Titoga and Tapanua and some Christian Tannese for a week's visit.

All the following week we battled

against the dysentery. Lamou, one of our baptized women, and a little girl called Tea, died, but all the rest pulled through. In the bush, however, many died. They might have got medicine, but being heathen they trusted to heathen remedies. The most potent of these consists in paying pigs to medicine men, or, if that fails, threatening to shoot them.

After a week's absence our boat returned from Aniwa, accompanied by the Aniwan boat. They brought the sad news that one girl and two boys had died on Aniwa, and that Nakata, the wife of one of our Aniwan teachers, had died at Itanket. Tausi also was very ill with dysentery. But they reported great progress in the work at Itanket and in all the Lonanatit district. The people were to meet for worship that day at Lonebotbot, the very village where Numanian was shot. This news cheered us greatly, although we mourned for Nakata, who was a faithful fellow worker. She spent a year with us on Tanna at the beginning, and then returned to Aniwa. A year ago she came back to Tanna as a teacher's wife. She has now died at her post of duty.

The two boats brought over thirteen pigs and three turtles, besides an immense amount of native food. This was presented by the Aniwans as a feast to the relatives and friends of Tausi's wife. Of course, an enormous quantity of native food was presented in return. As a result of this feasting, I was completely run out of salts in the next few days.

That night Mr. Forlong and Mr. Carruthers arrived from North Tanna. They spent a day with us, and we greatly enjoyed their company. Mr. Forlong proposed to bring some of his people to Lenakel, as they were in danger from the heathen in the North. He spoke with our Christian people, who cordially welcomed the proposal, and then returned to North

Tanna to report the result to the natives there.

I did not feel well all that week, but struggled on till the Sabbath, when I broke down during the morning service. The prevailing epidemic had laid hold upon me, and I had to spend the following week on my back. This meant a big strain on my wife, as there was so much extra medical work to be done among the natives. But the work went ahead splendidly.

The day after I took ill one of our little house girls bolted. She had been ill, and one of her guardians told her she would die if she lived near the sea. She believed it and went back to her old village. Lomai, who is her other guardian, was very vexed about it. Wiau now wants to come back as soon as she is able. Natives have a great habit of running away, as they think, from sickness. They get the idea that if they can get to some other village the sickness will leave them. This makes it much more troublesome to look after them. * * *

On the 5th of June Mr. Forlong and Mr. Carruthers came back with the report that only a part of their people were coming down. They brought a couple down with them, and we got a volunteer band of workers under Iavis to help them to clear the ground and build a house. Mr. Forlong returned next day, but Mr. Carruthers remained with us. A few days later Mr. Carruthers and I set out for Itua, where Mr. Forlong lives in North Tanna. On the way we called at Itanket and found our teachers there well and full of hope and enthusiasm. The work was going on well, and the worship was strong and had now reached Lonebotbot. Our hearts were uplifted by all that we heard and saw.

We reached Itua in the evening and were welcomed by Mr. Forlong and Mr. and Mrs. Mackenzie, who have come to the

islands, like Mr. Carruthers, to do evangelistic work among the natives. We stayed there all night, and next morning brought away some of the natives and their goods. We had three boats—Mr. Forlong's, Mr. Worthington's and our own "Pioneer." The Mackenzies and Mr. Forlong and Mr. Carruthers also came with us to stay for a little while. We had a somewhat adventurous voyage, at one time tearing through the seething billows with double reefed sail, and at another lying becalmed in the pouring rain. However, we reached Lenakel safely towards evening.

I found that the natives had worked nobly in my absence and built a new yam house in addition to much other work. They grinned with delight when I showed great surprise at the amount they had done.

The steamer is expected in a few days to take us to Synod, and these notes must be finished to-night. As the last two days have been spent tossing about in an open boat, I am afraid my notes are like myself—somewhat jumbled.

FRANK H. L. PATON.

TEN REASONS WHY.

THE PSALMS, HYMNS AND SPIRITUAL SONGS OF THE INSPIRED PSALTER DIVINELY AUTHORIZED, APPOINTED AND PRESCRIBED IN THE WORSHIP OF GOD.

We have devoted Part I. of this discussion to a defense and illustration of the fundamental principle, "That a divine warrant is necessary for every element of doctrine, government and worship in the Church; that is, whatsoever in these spheres is not commanded in the Scriptures, either expressly or by good and necessary consequence from their statements, is forbidden."

This principle is the acropolis of the Church's liberties, the palladium of her

purity. It operates positively to the inclusion of everything in the doctrine, government and worship of the Church which is commanded, explicitly or implicitly, in the Scriptures, and negatively to the exclusion of everything which is not so commanded.

The proposition we propose to establish now is this, and this only, "That the Psalms, hymns and spiritual songs contained in the Book of Psalms have been appointed, instituted, prescribed and commanded by God to constitute the matter of praise in the worship of His Church, both public and private, to the end of the world."

If any others are offered or employed, whether inspired or uninspired, it rests upon those who offer or employ them to show the same or equal authority for their use, else they are excluded.

"The law is, not that we are at liberty to act when God has not spoken, but just the contrary; we have no right to act when He is silent. It will not answer to say in justification of some element of worship that God has not expressly prohibited it; we must produce a divine warrant for it. The absence of such a warrant is an interdiction."

"We cannot without guilt transcend divine appointments. No discretion is allowed the Church to introduce into her worship what God Himself has not instituted and appointed. He has not constituted her his viceregent or his confidential agent. She is intrusted with no powers plenipotentiary. She acts under instructions, and is required to adhere to the text of her commission."

Now, if it can be established that the songs contained in the Book of Psalms, and they only, have been given and appointed by God to be used in His worship in the ordinance of praise, the conclusion must follow that these songs, and they

only, are to be used in the formal worship of God in the ordinance of praise.

We beg the reader to keep this proposition clearly in mind as we proceed, separate and distinct from all irrelevant questions and side issues.

NOTE.—(1) That it is not a discussion of the respective merits of inspired and uninspired compositions.

(2) That it is not a question of what the practice of the Church has been, unless we go as far back as Apostolic times, and ascertain the apostolic sanction.

(3) It is not a question respecting different versions of the Book of Psalms, or their comparative excellences or defects. The position of the Associate Reformed Presbyterian Church is that these songs are to be sung in a version, whether it be measured or unmeasured lines, which is as true and accurate a rendering of the words and sentiments of the inspired Psalmist as can be obtained.

Concerning the version now in use, viz. : the "Revised Version of the United Presbyterian Church of North America," it may be remarked that competent judges have pronounced it even less liable to the charge of inaccuracy in its fidelity to the original Hebrew, than our generally faultless English Bible. When it differs from the prose it has been found most frequently the more accurate.

But it is not a question concerning versions. Just as it is in regard to the Bible itself—let the inspiration and divine authority of its various books be established and admitted, and the question of translations—their comparative merits—will settle itself.

(4) Nor is it a question of the singing of songs of human composure for one's own comfort, or for purposes of entertainment, instruction and recreation, but it is a question of what shall be used in the formal worship of God.

There is a wide difference between the singing of songs for recreation, or even as an expression of our own emotions whether sad or joyful, and the employment of songs in the solemn, devout and prescribed worship of God.

We must not confound the reading or singing of patriotic songs on public occasions, or songs sung in private circles for musical recreation or practice, or at social gatherings, operas, political, musical and other conventions, and the formal celebration in acts of worship of God's high praise.

Singing may be engaged in for various purposes; for the enjoyment of the performers, or the pleasure of the hearers; in such a case the hearers, or singers, may choose the songs they think will please most. Singing may be simply to instruct or to awaken the soul to action. A poetical quotation or part of a sermon may be sung as well as spoken. Then such songs as are judged best by men may be employed, for we are singing or speaking to men, and not to God. But when we come to praise God, in the instituted ordinances of His worship, we contend that only the songs which He has prepared and given His people should be used.

If you go to a neighbor's table, he may set before you meat, potatoes, cake and coffee, but when you go to the Lord's Table you have no right to expect anything but the bread and wine which He has appointed. There are many songs of human composure which may be sung with profit, in various senses to the singer; but where the purpose is to render praise to Him who is "infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth," to Him who Himself has taught us that He is "greatly to be feared in the assembly of His saints, and to be had in reverence of all that are round about Him," then the

praise which is comely is that which He Himself has taught us.

The question, as thus defined and separated from all side issues with which it is frequently confounded, is simply this: What is the will of God? What saith the Word? What has God appointed or authorized?

It is assumed in this argument that praise is an ordinance of divine worship, and that this duty is to be performed by the singing of Psalms and hymns and spiritual songs. It is also admitted and recognized as a necessity by all churches that a form must be prepared beforehand in which all can join. However they may differ in regard to a book of prayer, yet all are agreed in regard to the necessity of a book of praise or song book. The only question to be settled is, how shall that book be furnished? Has God provided or furnished such a book, or has He left each church or each age of the church to furnish one for itself? We affirm that God has provided and given the Book of Psalms to be used by His Church in all ages to the end of time.

I. From the reasonableness of the expectation or the strong presumption that God would give such a manual of praise to His Church.

To understand this proposition clearly, let us ask what it is to praise God?

Let it be borne in mind that the main object of praise is to declare and magnify the excellencies of the divine character, as well as to give expression to every variety of devotional feeling which the contemplation of these perfections is designed to quicken and call forth. Such a task requires a perfection of knowledge of God and humanity which is beyond the natural capacity of the highest angel, much more of such ignorant, fallible men as the best of God's saints are, even when enlightened by the word and ordinary influence of the

Spirit of God, as much beyond their ability as the writing of one of the epistles or other books of the Bible would be. "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God"—because the Spirit, and He only, "searcheth all things, even the deep things of God."

"To praise God is to exalt Him in words of song; to magnify Him, to glorify His perfections and the infinite excellence of His words and works." What man can do this? Who is sufficient for these things? "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him." Who can tell us what God is? Who can describe His glorious majesty? Who can teach us how to praise Him and frame words fit to magnify His name? Who but God Himself? "God is a Spirit," His own Son has told us. What of Spirit life and Spirit nature can these dull senses of ours describe or comprehend, that we should think ourselves sufficient to write the praise songs that are due to Him?

What man lives now, or has ever lived, with native power sufficient fully to comprehend and rightly to magnify so great a God as our God? Only one who knows God, who understands Him, who comprehends Him in all His infinite perfections, has any reason to think that he is sufficient to assume the task of writing hymns of praise. Such attainment is necessary if the attempt be made without a call to this office and without the aid of inspiration.

In the very nature of the case, understanding what praise is, and to whom it is to be rendered, the thoughtful mind will find good reason to expect a manual of praise ready prepared and put into His people's hands by the Lord Himself.

II. This reasonable expectation has

been entirely realized in the fact that we have a Book of Praise, written, named and appointed by the Holy Spirit to be used in the Church's service of song. Why were the Psalms collected into a book by themselves?

They were written by various authors and at different times; some of them are to be found in other portions of the Old Testament; but they have all been arranged in one book, and that book is called the Book of Psalms, or Divine praises. Here we find selection and arrangement. There must have been some purpose in this. What was that purpose? What could it have been, except that these Psalms were adapted to the worship of the Church, and that they were designed and collected to be used in the worship of the Church?

Moreover, it is a fact, which deserves particular notice, that some of the songs contained in the Book of Psalms are likewise found in other parts of the Bible. The eighteenth Psalm is found in the Second Book of Samuel, and the ninety-sixth and the parts of some other Psalms are found in the Second Book of Chronicles. Other songs, such as the song of Moses at the Red Sea, the song of Deborah and Barak and others, found in different parts of the Bible, are not transferred to the Book of Psalms. And the question naturally arises, Why is this distinction made? Why are some of these songs which are found in other parts of the Bible introduced likewise into the Book of Psalms, while others have no place in that collection? The answer is, that the Book of Psalms being designed for permanent use in the worship of God, those songs have a place in this book, which, in the estimation of Infinite Wisdom, were best adapted to the edification of the Church in all ages.

III. The titles which the Holy Spirit has employed to designate these divine hymns.

(a) They have been entitled by the Holy Spirit the "Book of Psalms," or Book of Praises. By this title they are referred to repeatedly in the New Testament. For example, our Lord, when speaking with reference to this portion of divine revelation, says: "David himself saith in the Book of Psalms." (Luke 20:42.) And in accordance with this is the language of the Apostle Peter: "It is written in the Book of Psalms." (Acts 1:20.)

The word "psalm" is of Greek derivation, and comes from a word which signifies to sing. Psalms, then, are songs which are to be sung. And by giving to this collection of sacred songs the title of "Book of Psalms," the Holy Spirit recognized them as songs of praise to be sung in the worship of God.

(b) The same purpose is indicated by the title of many of the Psalms, in which they are inscribed to the chief musician; that is, to the man that was appointed to be the leader of divine songs in the temple in the public worship of Israel.

(c) They are called the "Songs of the Lord" (I. Chron. 25:7); which, like the expressions, "Table of the Lord," "Supper of the Lord," "Day of the Lord," implies divine authority and appointment.

(d) They are called the "Songs of Zion" (Ps. 136:3), which implies that they were designated for the use of the Church.

IV. The matter and structure of these divine songs are peculiar, and indicate the particular end for which they were intended. They are full praises to God for what He is Himself, and for His wonderful works in creation, providence and redemption. They are written in the peculiar style of Hebrew poetry, so that they could be sung or chanted.

As the peculiar character of the contents of any composition manifests the end for which it was intended, so from the matter of the Book of Psalms we learn

that its peculiar design is the celebration of God's praise, and that it was given to the Church to be employed peculiarly for that purpose. Says Dr. Jonathan Edwards, "God inspired David to show forth Christ and His redemption in divine songs, which should be for the use of the Church in public worship, throughout all ages. The main subjects of these sweet songs were the glorious things of the Gospel; for whereas before, for many ages, there was but here and there a prophecy of Christ in many ages, but here He is spoken of by David, His ancestor, abundantly, in multitudes of songs, speaking of His incarnation, life, death, resurrection, ascension into heaven, His satisfaction and intercession, His prophetic, kingly and priestly office, and His glorious benefits in this life, and that which is to come. All these things and many more concerning Christ and His redemption are abundantly spoken of in the Book of Psalms. This was a glorious advancement in the affairs of redemption, as God hereby gave His Church a book of Divine songs for their use in that part of their public worship, namely, singing His praises throughout all ages to the end of the world. It is manifest the Book of Psalms was given of God for this end."

V. The completeness, fullness and sufficiency of the Bible Psalter as a manual of praise gives to it a supremacy and permanency such as can be predicted only of that Word of God which liveth and abideth forever.

Containing an absolute purity of doctrine and freedom from words which engender division and foster sectarian strife because edited by God and therefore free from the transient and partial views of men; revealing so fully the character of God; describing so accurately the place and character of man; dealing so clearly with the method of salvation, and being

so full of Christ, His face seen on every page, His voice heard in every tone and the pulsing of His heart felt in every strain; showing God's relation to His universe and furnishing man, as nature's priest, with the incense of praise with which to bless God for His creating and sustaining power, abounding in songs that tell of universal dominion for the Gospel and anthems that shall serve as battle cries and shouts of victory for the Church militant: Zion's songs, like the mountains which first rang with their majestic strains, stand unmoved, and shall endure until the heavens be no more.

Volumes might be filled with the testimony drawn from every age, and from almost every conceivable source, showing the perfection of the Psalter as a complete manual of praise. For three thousand years has it been tested, and never has it failed. These Spirit-indited songs have sounded the depths of human sorrow, scaled the heights of human joy, run the gamut of human needs, and upborne the prayers and praises and adorations of the saints of the Most High in all ages and climes. But it is enough to say that because they are inspired of God they must be divinely complete, perfectly adapted and entirely sufficient to fulfill the design of the gracious Giver. They must be better—incomparably better—than the highest products of human wisdom or skill, and therefore ought to be the one medium of Christian praise.

JOHN T. CHALMERS.

(To be concluded next issue.)

A MOHAMMEDAN INQUIRER.

A missionary of the C. M. Society at Jalfa, Persia, speaking of a remarkable spirit of inquiry among the Mohammedans there, gives the following singular instance of anxiety in regard to Christianity:

“A few weeks ago a well-to-do man came to see me, and told me that he had been seeking the right way for some twenty years, and had gradually become convinced that Mohammedans had not the true knowledge of God. By degrees he had also come to the conclusion that the followers of Christ had really come to know Him whom to know is Life Eternal; and he told me that nothing could satisfy him but this knowledge. In the most earnest manner he besought me to impart to him the knowledge which he believed that I possessed, and adjured me by ‘the morrow on the Day of Resurrection’ that I would keep back nothing from him of what I myself knew to be the truth. He came again and again to hear the Word of God, and seemed to drink in its truths, expressing himself willing to suffer, if necessary, for Christ’s sake and the gospel’s, and earnestly pleading for baptism. About a fortnight ago he had a remarkable dream, in which Christ appeared to him, and seemed to claim him by laying His right hand on his shoulder to reassure him and remove all his remaining doubts. The one thing that puzzled my friend was that Christ seemed to him very distinctly to have *white hair*; and he could not understand this, as he believed that our Lord was a young man at the time of His crucifixion, and would not therefore be likely to appear with white hair. He came to our Persian service on April 29 (the second Sabbath after Easter), and it so happened that I was preaching upon the words of Rev. 1: 17, 18: ‘And He laid His right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades’ (R. V.). The fact that our Lord laid His right hand upon the beloved disciple, saying, ‘Fear not,’ finally convinced the good man that it

was indeed none other than Christ who had claimed him in the dream; and you will notice the very remarkable coincidence, that in the description of our Lord, in ver. 14, it is written that ‘His head and His hair were *white as white wool, white as snow.*’ I have frequently mentioned the fact that in this country God has, as it seems, used dreams as a means of drawing souls unto Himself, or of deepening spiritual impressions; and you will hardly wonder that the inquirer I am speaking of took this to be a direct message from God to himself. He is now definitely asking for baptism.”

HOLLAND CHURCHES.

Prof. Doumergue, of Montauban, has given, in a recent number of the *Christianisme au XIX. Siècle*, interesting statistics of the churches in Holland. In that country there is, as regards churches, a system of concurrent endowment, and more sections of the Church are subsidized there than in any other country in the world. The sums mentioned are allowances for the salaries of ministers. In addition to these, there are in some cases allowances for administration. The figures given are as follows:

1. The National Reformed Church, the present constitution of which was settled in 1815 and 1852, has 1,347 charges, 1,605 pastors and about 2,200,000 adherents. It receives from the State £85,000.
2. The Walloon (French) Church has 16 charges, 24 pastors and 10,000 adherents. It receives from the State £2,960.
3. The Remonstrants, which date from 1632, have 25 congregations, 24 pastors and 14,000 adherents. They receive £1,600.
4. The Roman Catholic Church, which was organized by a decree of the Pope in 1853, has an archbishop and four bishops, 1,056 charges, 2,500 priests and 92,000 adherents. It receives £43,760.

5. The Jansenist, or old Catholic, which church dates from 1701, has 20 charges, 27 priests and 7,000 adherents. It receives from the State £920.

6. The Baptists, or Mennonites, have 116 congregations and 52,000 adherents. They receive from the State £920.

7. The Lutheran Church, which dates from 1614, has 58 charges, 60 pastors and 66,000 adherents. It receives from the State £3,000.

8. The Restored Lutheran Church, which separated from the above-mentioned in 1791, has 5 charges, 12 pastors and 22,000 adherents. It receives from the State £320.

9. The Free Reformed Church, constituted in 1892 by the reunion of two bodies which had seceded from the National Church, the one in 1836 and the other in 1887, has 685 charges, 486 pastors and 370,000 adherents. It declines to receive any subsidy from the State.

The Jews have 176 synagogues, exclusive of the Portuguese communities in Amsterdam and The Hague. They number 97,000, and they receive from the State £738.—*Missionary Record*.

A CHRISTIAN OF HIGH DEGREE.

The romantic story of Prince Bernadotte of Sweden has interested all the world. The oldest son of the King and heir to the crown of Sweden and Norway, he surrendered all his royal claims for love of a beautiful Christian girl, daughter of one of the leading families of Sweden, but not in the noble line. Both the Prince and his wife are sincere and active Christians, and together have done much useful work in Stockholm and in Sweden. The Prince still retains his office as commander-in-chief of the navy of Sweden, and has great influence among the nobility and higher classes of the country. He is himself most humble in his

views, and when in assemblies among his Christian brethren, at his request, his titles are ignored, but he has taken advantage of his high rank and great influence to carry forward a unique and remarkable work for Christ among the noble families of Sweden, which must eventually be productive of large results for the pure gospel of the kingdom of God.

Several years ago the Prince Bernadotte associated himself with a Mr. Villen, formerly deacon in the First Baptist Church of Stockholm, who was at the head of a large business and a man of wealth. Mr. Villen built a large and fine church, and a foreign missionary society was organized, called simply "The China Mission," of which the Prince is director. In the church regular services are maintained, conducted largely by missionaries from China at home on furlough, and in which the Prince often preaches himself. The congregations are large and the power of the evangelical truth proclaimed here must be very great in the capital of Sweden.

One of the most interesting features of this work is the Sabbath school. Not because of any class prejudices, for he is entirely free from such, but in an effort to reach in a special way the children of the noble families of Sweden, perhaps the most unique Sabbath school in the world has been established by Prince Bernadotte. Admission to this school can only be had by ticket, and these tickets are given only to the children of the families of the nobility of Sweden; the reason for this being that these children would not be allowed to attend Sabbath school where all classes are admitted. In other respects this Sabbath school is conducted as others. The Prince feels that this is a special work for him, a work which none other can do; and while there are multitudes of Sabbath schools for the children of other people, only himself working in this special way

could reach the children of the noble families of Sweden.—*Baptist Missionary Magazine*.

FAITH IN MISSIONS.

Is Christ the chief treasurer who supplies the missionary funds? Practically there is a very wide difference of opinion on this point. "And Prudence sat over against the treasury, watching the expenditures, to see that Faith did not overdraw her account," would fairly state the financial method of many missionary committees. "Faith in the work of preaching the gospel, indeed, but in administering the missionary exchequer sound business principles, if you please."

But here we are conducting the King's business, and in its transactions are no overdrafts of faith ever allowable? The paradox *Verum est quia impossibile* which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action, saying, "It is practicable because it is impossible"; for under the dispensation of the Spirit, our ability is no longer the measure of our responsibility. Since the Holy Ghost has been given, it is not sufficient for the servant to say to his Master, "I am doing as well as I can," for now he is bound to do better than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, "I came as quickly as I could"? And so, with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what of ourselves we have neither the strength nor the funds to accomplish. Our Lord does not say, "Be it unto you according to your funds," but, "Be it unto you according to your faith." If He sees that

we trust Him for large missionary undertakings, He will trust us with large missionary remittances.

If, on the contrary, we demand great things of God as a condition of attempting great things for God, we shall be disappointed; for that is not believing, but bargaining. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11, 40.) Shall we reverse this order, and believe only as we have seen the glory? If so, He will give us little credit for our faith.—*The late A. J. Gordon*.

QUEER MARRIAGES.

In his Lenakel news, Rev. Frank H. Paton relates two amusing marriage incidents—one on Aniwa and the other on Tanna:

On the Wednesday the people gathered for the usual weekly prayer meeting, but when I asked Tatowa to ring the bell he said, "Missi, would you not wait till Nalausi has finished talking?" I asked in some surprise whom he was talking to and about what. The answer was that he was talking to Ture and Numanasi, who wanted to get married, but could not muster up the courage to face the congregation. I waited an hour or two, and then Nalausi appeared at the door with his coat off and the perspiration pouring down his face. "Missi, what am I to do with these men? Will you come and speak to them?" "Why, what's the matter? Don't they want to get married?" "Yes," he replied, "but I don't know what is wrong with them. I have been working hard at them all day." I went out and found Ture, who is a widower, weeping copiously. This would have been bad enough in a bride, but it did not look promising in a bridegroom. At first I could get nothing out of him, but at last it came out with a rush—he wanted to get married, but they were giving him

a bride who was older than himself. So I asked him if there was any younger woman he would rather have. "Oh! there are plenty younger ones," he said. I ran them over in my own mind, and found that there were only two younger ones eligible, so I began to suspect that there was something else on his mind. I told him to marry the woman he wanted and no one else. "No," he said, he would marry Litsi, but he would like Kalagi to get married on the same day. I then tackled Numanasi. He also wanted to get married if Kalagi would, but not unless. One of the prospective brides took a great interest in this discussion, listening from behind a door. Nalausi turned in despair to Kalagi, "You hear their talk, Kalagi. You had better get married to-day, too." Kalagi good-naturedly agreed to do so if that would settle the difficulty, and brides and bridegrooms immediately scattered in different directions to put on their festal garments, while Nalausi mopped his brow with a great sigh of relief. Eldership involves heavy responsibilities in the New Hebrides.

The bell was rung, and we gathered in the church. The three couples came in with dismal faces, as if about to face the greatest trial of their life. This was quite the usual thing, but to my horror two of the brides, who were widows, brought their babies with them. I did not dare look at Mrs. Paton, but everything went well till Wiwai, the three-year-old son of one of the widow-brides, came in and planted himself between his mother and the bridegroom. Mrs. Paton looked daggers at him, and, by various threatening signs, induced him to make himself seere. The ceremony was got through without further mishap.

On the 1st of June our youngest as-

sistant teacher, Iaruel, was married to a very bright young woman named Wiko. They were well suited and very fond of each other, but Iaruel was so nervous that he cried for some time before the service, and even his answer to the question, "Wilt thou, Iaruel, have this woman?" was given between his sobs. We have some queer marriages on Tanna. Iaruel made me think of Mr. Moddle in Martin Chuzzlewit, and this was very trying to my risibles.

FRANK H. L. PATON.

AN EXPLANATION.

Editor OLIVE TREES:

In your issue for September, page 279, it is said of the R. P. Church in St. John: "In the year 1892, four years after the debt was cleared away, the amount contributed by the congregation for all purposes was \$2,700, or nearly \$45 per member." This statement is misleading. I was secretary of the Trustees of St. John Church that year, and the amount contributed was just about half of \$2,700. But Mrs. Stevenson, a member of the organization, gave liberally to various objects, and it is thought Mr. McFarland included all her donations in the contributions of the church—money that never passed through the hands of the financial officers at all, and was not given because she was a church member. Later she gave \$10,000 to Geneva College, and at her death bequeathed all her money to churches, societies, etc. It would be wrong to say St. John congregation contributed all that money because she was a member of it. Such statements give an appearance of ability and prosperity to that congregation which it never had.

GEORGE ELDER.

PASSEKEAG, N. B.

Is OLIVE TREES not worth a cent a week?

EDITORIAL NOTES.

—After looking at the question for many days in the light of letters from many friends who are deeply interested in the missionary operations of the Church, we have decided to continue the publication of OLIVE TREES for at least another year.

The letter from "Cash" is given in full, as it was evidently intended for the press, and puts the case from the view point of an outsider:

DEAR OLIVE TREES:

From the statement on page 318 of your October issue it is painfully evident that you are discouraged in your work, so much so as to be tempted to quit the field, and that because of the lack of the very slender support which you ask.

Ask your subscribers, especially such as are in arrears, to look carefully at this October issue, and see if they will not decide that it alone is worth the entire annual subscription. Not to mention any one of the valuable selections from other publications, ask them to note on page 302 that the "Domestic Mission Treasury" is so low (less than \$500) that "the Board has directed 10 per cent. of the appropriation made by the Synod to be paid." Where is the other 90 per cent. coming from, and when will it reach the Treasury? Further, that the deficits in the "Indian Mission Treasury" had increased during *one month* 63½ per cent.; in the "Southern Mission Fund," 3½ per cent., and in the "Chinese Mission Fund," 37½ per cent.

Are your people so poor that such a condition of things is necessary? The Treasurer does not believe that they are, and with perhaps a very few exceptions they know that they are not.

Is not the trouble in your own case that

you hold yourself too cheap? I suggest that you advance your price for the annual subscription to \$1 per year, insist on being paid strictly in advance, and send to no one even a single copy until you have received the amount of the subscription. Your own appreciation of your value would be likely to help many to a better estimate of the valuable information so faithfully furnished, and might stir them up to a conscientious support of all of their own missions. Would your people starve their own children—your various missions? They have to pay car fares, stage rides, etc., in advance.

In favor of your continuance,

CASH.

This communication recalls a letter received some years ago from the late George Silver, a Christian merchant of New York. Though not at that time in the fellowship of the Reformed Presbyterian Church, he was a constant reader of the *Herald of Mission News*; and when it was proposed to discontinue its publication and substitute a department in a weekly paper, he wrote at once, arguing against the proposal. Among other things that he said to enforce his opinion he told how the Reformed Church in America, of which he was then an elder, had only recently made that experiment, and had been compelled, in the interest of its missionary operations, to resume the monthly issue of the *Mission Field*.

The following extracts from private letters tell their own story: "I do not know," says one, "how we will get along without a missionary magazine. Certainly the receipts will be affected, as people do not give with the same liberality when they cannot read about the work and keep

up interest in it by following the workers. I do hope you will reconsider your decision and continue to enlighten the Church in regard to its Foreign Missions." Another says: "How are we to get along without OLIVE TREES? I shall be glad to pay for two copies, and will do all I can to secure the largest possible subscription list in our congregation. May we not have it continued at least one more year with better hopes for the future? We do highly appreciate the effort you have made to give us a periodical so clean and pure." "I hope," writes a third correspondent, "the whole Church will rise up and refuse to let you discontinue its publication."

For these expressions of good will, which come from the east, west and center of the Church, as well as for two dollars sent us the other day with a request to continue OLIVE TREES, we are very grateful.

As to the suggestion of "Cash" that we should advance the subscription price to a dollar and insist on payment strictly in advance, there is a difficulty in the way. Some of our most loyal supporters, who, since the inception of the enterprise, have sent in fifty cents as regularly as the return of the New Year, are not able to give more, and it would not be right to deprive them of the mission news. A dollar from men who value OLIVE TREES as an evangelistic agency and are able to pay that amount will always be acceptable. But there can be no general advance in the price.

What OLIVE TREES desires is such a circulation, through the co-operation of the friends of missionary work, as will meet the cost of its production at fifty cents a year.

—A word as to arrearages: Three subscribers have paid only to the end of 1897 and eighty-two only to the end of 1898. Those \$86.50 would about meet the cost of

one month's issue of OLIVE TREES. If these good friends do not think that we are entitled to this money and will pay it into any of the mission treasuries, we will give them a receipt in full. But, if we do not hear from them before the end of December, their names must be erased from the mailing list, and they will still be in debt to us.

There are 185 subscribers who have not yet sent renewals for 1900. Those \$92.50 would more than pay for another month's issue of OLIVE TREES. We expect to receive this money before the end of the year, and shall be glad if our friends will at the same time remit in advance for 1901.

—As intimated in the October number, OLIVE TREES will send out no bills. The date when the subscription expires is written on the wrapper of each copy mailed; and, if Covenanters cannot be trusted to meet their obligations, where in the wide world can you hope to find Christian integrity?

—The postage on OLIVE TREES, when mailed to subscribers in New York or to foreign countries, is 24 cents, which must be added to the subscription price.

—Before the last Sabbath in November there will be mailed to each pastor and to a representative of each vacant congregation the following

FOREIGN MISSION CIRCULAR.

DEAR BROTHER:

Will you be kind enough to present to your congregation once more the claims of the Foreign Missions? Liberality, similar to that which marked the contributions of the churches for the Syrian field last year, will be needed to cover the expenses of the present year and reduce the debt of the current account fund, which was reported at last meeting of Synod still overdrawn \$8,038.06. It may

be argued that the resignation of Dr. Metheny as medical missionary in Mersina will lessen expenditures on account of salary. That is true, but the traveling expenses of himself and family will have to be met, and the vacancy created by his retirement from the work must be filled as soon as practicable.

Nor does the condition of things in China permit any falling off in the offerings of the people for the work in that field. It is the desire of Mr. Robb to return to Tak Hing as soon as the way is open, and there should be sent out with him, not only Miss Torrence, already appointed, but a physician and another minister to take the place of Mr. McBurney.

There must be no retrograde movement in any direction. The times demand an advance in Christian giving and in personal consecration to this service. And the Board looks to pastors and elders, not to appeal to their congregations for money, but to keep before them missionary facts and their obligation to labor for the evangelization of the world, until, completely under the control of a passion for souls and a consuming zeal for the glory of the Redeemer, they will yield themselves unto God.

R. M. SOMMERVILLE,

Corresponding Secretary.

The special attention of our readers is called to the foregoing circular. And we hope that the response will be an offering to the Lord far larger than was made in 1899. A lower standard than five dollars a member ought not to satisfy the Reformed Presbyterian Church in America.

—The many friends of the venerable Dr. John G. Paton will regret to learn that he is not in vigorous health. In the month of September, while in Canada pleading for the missions in the New Hebrides, he broke down under the pressure of continu-

ous labor, and lay seriously ill for some days at Chatham, Ontario. Rev. Dr. Batterby, however, at whose manse he was staying, was, he says, "the essence of kindness," and through the blessing of God upon the skillful treatment of Dr. Duncan, an elder in one of the Presbyterian churches, who had charge of the case, he soon rallied. The moment he was able to travel, he returned, with the approval of his physician, to New York and sailed for Scotland Sabbath evening, Oct. 1.

In a letter, written on Thursday, Oct. 11, the day of his arrival at Glasgow, Dr. Paton says that he felt quite weak and unwell that Sabbath. But on Wednesday he gave the passengers a talk on the beauty of the New Hebrides, their volcanoes, the customs of the natives, etc. On the following Sabbath he preached morning and evening, and on Tuesday gave an address on the spiritual work being done on the islands. At present he is at the home of his brother, Rev. James Paton, D.D., minister of St. Paul's, where he will rest for a time and wait Divine guidance as to his duty in the future. "It upsets all my plans," he writes, "but the will of the Lord be done. He does not depend on my pleading, nor that of any other, for the support of His work in any mission field." Earnest prayer will rise from many hearts every day that this devoted servant of Christ may be spared for many years of successful service.

Dr. Paton was fairly successful in raising money for the New Hebrides during his visit to this country. In many places the offerings were small, and the pastors of two influential churches, one in Manhattan and another in Brooklyn, have immortalized themselves by soliciting addresses to their people and then not allowing a collection to be taken in recognition of his services. But the total amount is large and will be reported in these col-

umns as soon as a few promised contributions not yet received shall have come in.

—Read the following letter given by United States Minister Conger to the missionaries at Pekin:

“Besieged American missionaries, one and all of you, so providently saved from apparently certain massacre, I desire in this hour of deliverance to express what I know to be the universal sentiment of our diplomatic corps—sincere appreciation of, and profound gratitude for, inestimable help which the native Christians under you have rendered toward our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily.

“I hope and believe that in God’s unerring plan your sacrifices and danger will bear rich fruits in a material and spiritual welfare of the people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, very sincerely yours,

“E. H. CONGER.”

—A conference with reference to affairs in China, held in New York on Sept. 21, appointed a committee to prepare a letter to the churches as to the duty of the church in this emergency, calling also for a week of prayer to begin Oct. 28 and end Nov. 4.

—Treasurer Walter T. Miller requests us to acknowledge the receipt from the L. M. Society of West Cornwallis, Nova Scotia, through Miss Jennie Calkin, treasurer, of sixteen dollars for the Mission in China, of which five dollars were contributed by Rev. D. C. Martin, Pittsburg, Pa.

—We received in September, through Mr. Walter T. Miller, the sum of twelve-dollars from the Covenanter Young People of Evans Congregation, towards the salary of the young women’s missionary, Dr. W. M. Moore, of Cyprus.

—OLIVE TREES has been requested to insert the following notice:

At the China Conference of Officers of Mission Boards recently held in New York, a letter was read from the International Medical Missionary Society stating that in response to a request from some missionaries, delayed from going to China by the present troubles, a special accident and emergency course would be arranged this winter, open to evangelical missionaries of both sexes, at a total charge for instruction, with board and rooming, of \$100 for six months, from Nov. 1 to May 1. Some medical missionaries from China and other countries will be on the staff of teachers. Address Dr. G. D. Dowkontt, Medical Director, 288 Lexington Avenue, New York City.

—Dr. H. H. George has kindly sent us a pamphlet from his pen on “The Sabbath: The Day and How to Keep It.” It was written during the summer at the request of the Pickett Publishing Company, Louisville, Ky. The author treats the subject clearly and forcibly. In the opening chapter he discusses the character of the day. Then he gives arguments for the change of the day from the seventh to the first, emphasizes the dangers that threaten the Sabbath, and closes with a brief statement of the manner in which the day should be observed. We cordially commend this pamphlet to the readers of OLIVE TREES. The timely truths that it holds forth deserve a wide circulation in this age of growing indifference to the Lord and His law. The price is 15 cents. Address 307 W. Jefferson Street, Louisville, Ky.

—The Fleming H. Revell Company, New York, Chicago and Toronto, has laid on our table two very interesting volumes: *Forbidden Paths in the Land of Og. By the Other Wise Man.* Price, \$1.25; and *The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller.* Price, \$1.25.

The first book is the record of a tour that three missionaries made into the region east of the River Jordan. Its chief value lies in the vivid descriptions it gives of places famous in Bible history. The reader can visit Bethshan, so inseparably connected with the tragic death and ignominy of Saul, and many other localities that recall the character and movements of other men of renown; or he can lie under the oaks of Bashan and let the surroundings give reality to many a hero and many an incident in Old Testament times; or he can spend a Sabbath with Christ beside the Lake of Galilee and muse upon the miracles He wrought and the words He spoke in that vicinity during His earthly ministry. The Bible student will find in this volume much to his taste.

The second book is an especially valuable one. It describes, as only a woman can, the sorrows and sufferings of women in India, and the difficulties that lie in the way of improving their condition. It contains chapters on child marriage, enforced widowhood, the Zcnana, infanticide and

many other evils, and quotes the public testimony of Indians themselves on all these points. It tells what the missionaries have done and points to the gospel of Jesus Christ as the only remedy.

"India," says the gifted author, "has had some wonderful proofs of what Christ can do for women in Ramabai in her tireless love and self-denial for her Indian sisters; in the energetic Mrs. Sorabjee, with her Victoria High School; * * * and in hundreds of other Christian women in equal or humbler ranks of life. How many times we have thanked God for their lives, counted their friendship sweet, and their fellowship in the gospel blessed; and, may we add, almost envied their possibilities for usefulness in India.

" * * * If the recital of their wrongs has made them realize more deeply what Christ has done for them, and shall lead them to yield themselves to God, that, so far as in them lies, every woman in India shall hear the gospel, we shall be satisfied. Is it possible for the one hundred and fifty million women of India of this generation to hear the gospel? We leave the Christian women of India, England and America to answer the question."

Every one who takes an interest in missionary work will wish to have this volume.

Received September 26, 1900, through OLIVE TREES, four hundred and seventy dollars, being the contributions of the Young Women of the Reformed Presbyterian Church for the salary of their Missionary; three hundred dollars, the contributions of the Ministers of the Reformed Presbyterian Church for salary of their Missionary; and sixty dollars from the Elders of the Reformed Presbyterian Church for their Missionary.

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Watta T. Miller

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